

standing, eminent learning, mature age, growing numbers, unconquerable zeal, will then give to this idea a startling terror.

There are peculiar reasons just now why, on both the above-named accounts, the proclamation of this theory is important. It is very evident that the South is divided into two parties. One seeks to strengthen slavery by extension, by large annexations of territory, and contemplates disunion as the last resort. The other sees plainly enough that all this but the turning of the fevered patient on his uneasy bed. This party is looking for some grand settlement of the whole question under the Constitution. Their object is to make the best terms possible with the rising anti-slavery sentiment. They know that the earlier they trade, the more their wares are worth. The Sybil of Liberty rises every day in her demands. Compensation, gladly accorded to-day, may be indignantly refused ten years hence. Auxiliary to such views, we know well that the Whig and Democratic parties would grant almost any terms to drive the question from the political arena, and destroy the need for third parties. I am assured (and the Hon. S. P. CHASE, of the United States Senate, has been stating, in Central New York, that he should not be surprised to see Mr. SEWARD put forward by a section of the South, for the Presidency, with the hope that, under his lead, some plan, commensurate with the crisis, may be made for the final settlement of this whole question. If there indeed be any such slumbering element at the South, imagine what new life, what potent energy would be given it by the announcement of such a position assumed by the Free Soil party. Now, in view of the growth of such a foe, the wary South would hasten the settlement of this question.

'Uncle Tom's Cabin' has made the iron hot: let us strike with our heaviest hammer while it is so. We cannot hold an anti-slavery meeting, and describe the third party by its platform resolutions, but up starts some zealous partisan, and begs us to do them no injustice; they hold not only with us, that slavery ought not to exist, but they go further, and hold that there is no legal or valid slavery anywhere in the land. What I ask is, let not that ghost disturb only a patient anti-slavery meeting in the Molokoe, but rise up before the assembled Senate of the United States. (Loud cheers.) If Mr. SCHMER thinks, as some men hint, that the anti-slavery construction of the Constitution is tenable, let him argue it in the face of the nation, putting all his official and legal influence into the scale; and I for one will say, God speed the encounter! (Renewed cheers.) But I want the lines drawn. I want the South startled, if possible, to an immediate settlement of this question, by the conviction that the ground is hollowing under her feet; that the conviction of the anti-slavery character of the Constitution is rapidly gaining ground—so rapidly, that men with the legal reputation which Mr. SUMNER and his friends possess, are willing to take the theory and endorse it as sound before all parties. But no, these gentlemen will not say that. At the same time, when you get one of them into a meeting of three or four thousand at the North, when you put him on his *voir dire* (as lawyers say) to tell what he will do in a certain case, he replies that he has nothing to do with the Constitution—he never means to obey any of its so-called pro-slavery clauses. I do not want his opinion. What I wish is the assurance of his party, that it will construe slavery out of the Constitution the moment it gets the power; and I want every man, of prominent and weighty anti-slavery reputation, who believes it, to confess it in public, not hold it in private alone.

I do not like the theory; I do not think it is tenable; but it is a very startling one. It is one, as we well know, capable of most ingenious defence; and who can say that the unlimited and unfettered Democracy will not one day take it up, and make it a stalking-horse for their purposes?

I ask that every man may bring forward his most efficient measure just now for another reason. The success of 'Uncle Tom's Cabin' has made an era in our cause. We have a world-wide interest on the subject. Mrs. STOWE holds in her hands a million of hearts. It is fair to expect that, out of this grand excitement, something marked will grow. The world looks on Mrs. STOWE, just now, as the incarnation of the anti-slavery enterprise. She stands on an eminence with the eyes of a world fixed upon her. Men expect from her some advice, some example, some plan. She must do something, or she balks the hopes of Christendom. If she cannot show these fresh-pledged soldiers of the cross some plain road to the Holy Land, she will fall, like the rocket, as quickly as she ascended. I believe she will try. (Loud cheers.) The pulpit is so much extent with her. Various religious bodies will be obliged to obey her voice. Girt with so much power, she will assuredly vindicate her high place by efforts worthy of it. At such a moment, when so many eyes are fixed on the anti-slavery field, when so many are asking what they shall do, let us keep every banner flying that can help them forward or guide them right. Into what channel shall the religious interest be turned? How shall our civil influence be exerted? The last of these questions we have been trying to investigate to-day. The questions, What is the meaning of a vote? and What is the meaning of an oath, under our Constitution? have been somewhat thoroughly discussed. There is one theory put forward by our political friends here, on which I would like to say a word. Our political friends tell us that, though the Fugitive Slave Law stands regularly on the statute book, they do not hold themselves bound, as office-holders or good citizens, to obey it; and that even if there be pro-slavery clauses in the Constitution, recognized by President Congress, the Supreme Court and the nation, they shall not observe them. This is their theory of government and their idea of constitutional obligation. At the same time, we are urged to join the Free Soil party, and to let its plan is to get the majority on its side, and then repeal the Fugitive Slave Law, strike the pro-slavery clauses from the Constitution, and make it an anti-slavery instrument. Suppose all these good things done, will the minority of that day be brought to obey you? Do you say 'Yes'? Then why are not you, to present a minority, legally bound to obey the Fugitive Slave Law and the pro-slavery clauses now, while they stand in force and backed by the majority? Why are not CHARLES SUMNER, and SALMON P. CHASE, and J. R. GIDDINGS, and GERRET SMITH, and the other gentlemen of the Free Soil party, bound to obey, while the majority is against them? ('Hear—hear!')

are bound to obey to-day, do they mean to obey? The Fugitive Slave Law is on the statute-book.—Mr. Free-Soil-Senator, do you mean to obey it? 'No!' What is the object of the Free Soil party? 'To get a better law on the statute-book.' When you have got it, is Mr. Soule bound to obey it? If he is not, then what is the use of all this trouble to get it there? (Applause.)

This whole party are now in the minority. They propose to obtain a majority, and put good laws on the statute-book. When they have done this, will the pro-slavery minority be bound to obey them? According to this Free Soil theory, they will not. Then what is the use of working the ends of one's fingers off to get a majority? (Cheers.)

Our friends ask us—If you do not send any body to Congress, how do you expect to emancipate the slaves? Yankee like, we answer by asking, When Congress has passed a law looking to the freedom of his slaves, will the slaveholder be bound to obey it? Certainly he will. Their argument is worth nothing, unless he is. But Congress has now passed the Fugitive Slave Law—why don't you obey that? Because it is not constitutional? Who says so? We say so—*we*, individual citizens. But the slaveholder will have the same right to declare your laws unconstitutional, and refuse to obey them. (Cheers.)

Let us go a step further. Congress is one of the three great elements of the Government. We get Congress full of Free Soilers; we pass an act giving freedom to every slave in the United States. Mr. Soule, when he sees this Liberty Law, may go home to Louisiana, and as Mr. SENNER said in Faneuil Hall, 'I was a *man* before I was a Commissioner,' he may say, in the Faneuil Hall of New Orleans, 'I was a *slaveholder* before I was a Senator';—and is not his position as legally tenable as yours?

But you are going to do more than that. Our friend said they would get the Supreme Court now-moulded, and have it construe the Constitution to be an anti-slavery instrument. Will the slaveholders be bound to obey the Supreme Court when the change is made? because, if they will, then why are not our friends bound to obey it now?

The fact is, we have heard of a man's biting his own nose off, to spite his face, and of the silly fellow who saved off the branch on which he sat. But the most practical exemplification of it is the Free Soil party undermining the very arguments on which their own ultimate success depends. There are, indeed, several classes of logicians busily engaged in cutting their own throats. Here stands a Democrat, anxious to convince you that a negro, being inferior in intellect, has no right to be free. The eager disputant forgets, that if his argument be sound, his own class have no right either to personal freedom or suffrage. Hard by, some holy man assures us that it is quite unnecessary to give negroes the Bible, or teach them to read it. You might imagine a shrewd Catholic smiling over his shoulder to see how earnestly the good man is knocking away the underpinning of Protestantism. For if blacks do not need to read the Bible, how could LUTHER prove that it was indispensable for whites?

Similar is the position of the Free Soiler. This very argument that proves his party innocent, proves it useless. He feels free to swear allegiance and take office under a slaveholding Government, because, as citizen and officer, he does not hold himself bound to obey the laws. And he wastes his life in getting laws made, which, on his own theory, he must grant every body else full right to disobey, if they please!

This matter is wholly independent of all forms of government, and, so far as this question is concerned, it matters not what special provisions the Constitution contains. The question relates to the very essence of all government. Government is an arrangement or agreement, by which certain classes or individuals are selected to make laws; some distinct body is set apart to settle, definitively, what these laws mean. Such laws, thus construed, all members and subjects of the government are *legally* bound to obey. This is the essence of all government, no matter what its form. It may be kingly, or aristocratic, or republican. In this country, the theory is that the majority govern, through Congress. They have set the Supreme Court apart to construe laws. Laws thus made and construed, all who consider themselves citizens are *legally* bound to obey.

In view of this, let us look at the Fugitive Slave Law. Congress has enacted it; the President has approved it; so far as it has ever come before the Supreme Court, it has been declared constitutional. Now, while this statute stands, thus regularly and unquestioned, on the statute book, do Free Soil members of Congress and Free Soil citizens mean to obey it, in good faith, by appointing officers to execute it, paying them, and sustaining them in their duty. If so, how do they reconcile all this with their anti-slavery professions that to return slaves to a master is sin? If they do not mean to act in such good faith, is not government resolved into anarchy, where each man does what seems 'right in his own eyes'? What use will there be in securing the repeal of this law, and enacting their great panacea, JURY TRIAL, if citizens and subsequent Congresses are at liberty, on this Free Soil theory of government, to leave the new law disobeyed? If each Free Soiler is entitled to settle the meaning of laws, and determine his legal obligations by his own opinion and conscience, of course, there are just twenty million of men who have the same right as he; and this secures a singular method of securing that *uniformity of law*, without which there is, properly speaking, no government.

Let it be remembered, that I do not deny that our Free Soil friend, if a legislator, may try to get the law repealed. I do not deny that, as a lawyer, he may get up a case, and try to make the Court reverse its decision. But I ask whether, *while it remains on the statute book*, and *while the Supreme Court recognizes it as constitutional*, he, as an Officer of Government, means to aid in giving effect to its provisions, by providing process and appointing officers, &c. After which, he is not at liberty, as an honorable man and good citizen, to resist such process and such officers; but, contrariwise, is bound to assist the one in executing the other, if lawfully called on to do so. From the nature of government, and the harmonious cooperation necessary to its success, no honorable man holding office under it has a right to abuse, discountenance and resist other officers, when engaged in the discharge of their lawful duties. He is bound to give a whole-hearted support to laws and officers belonging to the same State with himself. *How incongruous and absurd for a Representative*

And yet what can be more  
in its language and spirit than the Address afore-  
our complaint would be, that it lacks point and power,  
and deals too gingerly with a nation which is traitor  
to all the principles of justice and humanity. Better,  
admits that it may not be safe to liberate the slaves  
immediately. Folly!—Ed. Lib.

24. JUNE 24. THE LIBERATOR. No Union with Slaveholders. BOSTON, JUNE 24, 1853. FOURTH OF JULY! ANTI-SLAVERY CELEBRATION. THE MASSACHUSETTS ANTI-SLAVERY SOCIETY will hold a Mass Meeting, in honor and for the promotion of the principles of Liberty and Independence, at ABINGTON, in the well-known Grove near the Centre of the town, on MONDAY, JULY 4th. Program: Speaking, the Songs of Freedom, Social Interests, with picnic entertainments, together with the natural attractions of the place and its scenery, all to invite a large gathering of the friends of Liberty on the approaching, as on former anniversaries.

It is expected that WILLIAM LLOYD GARRISON, WENDELL PHILLIPS, EDWARD QUINCY, CHARLES L. REMOND, and other speakers will attend.

The Old Colony Railroad declining this year to afford the accustomed accommodation of reduced fare and special trains, all who go by that road must take, on the regular trains. Those leaving Boston, at 10 A. M., and Plymouth, at 6 1/2 and 10 A. M. Returning, about 6 P. M. Fare, Boston to Abington, and back, \$1 1/2; Plymouth to Abington, and back, \$1 1/2; children under fifteen, half-price.

Children in abundance will be furnished in the house; and there will be an ample supply of provisions for sale.

FRANCIS JACKSON, BOURNE SPOONER, SAMUEL MAY, JR., LEWIS FORD, THOMAS S. HUNT, HUGHES ARNOLD, SAMUEL DYER, ELBRIDGE SPRAGUE, Committee of Arrangements.

NEW PUBLICATIONS. BODILY WRITINGS ON SLAVERY. By WILLIAM LLOYD GARRISON. Boston: Published by John P. Jewett & Co. 1853. 100 pp. 67c. (With a Portrait of the Author.)

We have here embraced, in one large and handy volume, the various works of Judge Jay on the subject of African Colonization and American Slavery. The following are its contents:— Inquiry into the Character and Tendency of the American Colonization Society, and American Anti-Slavery Society.—A View of the Action of the Federal Government in behalf of Slavery.—On the Condition of the People of Color in the United States.—Address to the Friends of Constitutional Liberty, on the Violation of the United States House of Representatives, of the Right of Petition.—Introductory Remarks to the History of the Protestant Episcopal Church in America, by the Bishop of Oxford.—A Letter to the Rev. L. Sullivan Ives, Bishop of the Protestant Church in the State of North Carolina.—Address to the Abolitionists of New Mexico and California, on the Union by Congress to provide them with Territorial Governments, and on the Social and Political Rights of Slavery.—Letter to Hon. William Nelson, M. C. on Mr. Jay's Compromise.—A Letter to the Hon. Samuel A. May, Representative in Congress from the State of Boston, in reply to his Apology for voting for the Fugitive Slave Bill.—An Address to the Anti-Slavery Christians of the United States, signed by a number of Clergymen and others.—Letter to Rev. R. S. Cook, Corresponding Secretary of the American Tract Society.—Letter to Lewis Tappan, Esq., Treasurer of the American Missionary Association.

We had the publication of this work, at the present time, with inexpressible pleasure. On both sides of the Atlantic it will find many purchasers and readers, and, in a few years, its circulation would have been extended to comparatively few—such has been the change wrought in popular feeling on this subject. No anti-slavery library will be complete without it, and every abolitionist should try to own a copy of it. Until the abolition society is utterly paralyzed in its operations, and slavery ceases to curse and pollute the American soil, this volume will constitute a magazine, from which the ample materials may be drawn wherever we wish to continue the war of extermination against both of these great abominations. To those who are yet of the dark concerning the true character and designs of the American Colonization Society, and who wish to become better acquainted with the principles and purposes of the American Anti-Slavery Society, we commend Judge Jay's "Inquiry" respecting these rival associations. WILLIAM JAY is not one of the "fanatics" or "ultra's," who are so constantly made the marks of public ridicule; he is a staunch Episcopalian, and therefore not a "Com-outer"; he has never questioned the necessity of the first day of the week or the divine authority of the Bible, and therefore is not an "infidel"; he is not committed himself as the advocate of "Woman's Rights," and therefore is not for taking woman out of her appropriate sphere; he is under oath to support the Constitution of the United States, and therefore is not a "no-government man." Besides, he is highly circumstanced, and eminently judicious in the presentation of his views, and makes no charge which is not substantiated by irrefragable evidence.—Hence, if any man can conciliate our opponents, he is the man to do it.

of course, in saying what Judge Jay has not done, we refer to certain other unpopular movements, we are merely stating a fact, and not speaking invidiously. Profoundly and justly as is the memory of Judge Jay, the father, revered by the American people, that of WILLIAM JAY, the son, will deserve to be held in veneration in even more grateful appreciation. The noble bearing of the latter, in exposing the most hated man of the age at a period and under circumstances which made almost every other man in the nation, occupying a similar position and enjoying such a reputation, a similar position and enjoying such a reputation, is a noble and heroic performance in the revolutionary struggle for American independence.

In saying that Judge Jay is a staunch Episcopalian, we do not mean to say that he is faithfully and powerfully exerting himself to make the Episcopal Church an anti-slavery body, though in vain, for its head is harder than adamant. His "Letter to the Right Rev. L. Sullivan Ives, Bishop of the Protestant Church in the State of North Carolina," (who undertakes to talk of the "imaginary sufferings of the slaves," who pretend that "no man nor set of men in our day, unless they can produce a new revelation from Heaven, are entitled to pronounce slavery wrong," and that "as it exists at the present day, it is agreeable to the word of Divine Providence,") is a noble specimen of moral reproof, and a most triumphant rejoinder. Only that which surprises us is, that Judge Jay should still cling to a Church, as the true Church, or at least a branch of it, which retains such a monster as the slave in its bosom, and gives its sanction to the oppression of the colored population, whether bond or free.

THE CONSTITUTIONALITY OF SLAVERY. By LYMANDELL. Seventh Thousand. Boston: Published by John P. Jewett & Co. 1853. pp. 224.

This Essay on the Unconstitutionality of Slavery, by Mr. Spooner, is too well known to need a special notice at this time. It is the text-book of all those who are troubled in their consciences in regard to voting for the present Constitution, and who would fain persuade themselves that they can innocently use the franchise. Its ingenuity and ability indicate

great powers on the part of its author, and we doubt not he is satisfied as to its soundness. If others choose to occupy the same ground, and can do so conscientiously, let them defend their position as unequivocally as he has done, and we shall be content. Between the pro-slavery and the anti-slavery interpretation of the Constitution, there is no middle ground. One is the upper and the other is the nether millstone to grind the Union to powder. As a specimen of the summary manner in which Mr. Spooner deals with the most formidable (and what we deem wholly insurmountable) difficulties, take the following paragraph:—

"It is the constant effort of the advocates of slavery, to make the constitutionality of slavery a historical question, instead of a legal one. In pursuance of this design, they are continually citing the opinions, or the statements, of Mr. A, Mr. B, and Mr. C, as handed down to us by some history or other; as if the opinions and intentions of these men were to be taken as the opinions and intentions of the whole people of the United States; and as if the constitutionality of slavery were to be substituted for the Constitution. If the people of this country have ever declared that these fugitive and irresponsible histories of the intentions and sayings of single individuals here and there, shall constitute the constitutional law of the country, be it so; but let us be consistent, burn the Constitution, and depend entirely upon history. It is not history, but fraud, and perjury, to pretend to maintain, and swear to support, the Constitution, and at the same time get our constitutional law from these irresponsible sources."

This is positive and defiant, and yet inconclusive. The Constitution is a compact, and "the constitutionality of slavery" is, therefore, a historical question, instead of a legal one. It is not the opinions or intentions of Mr. A, Mr. B, and Mr. C, alone, that are cited or relied upon, but the "opinions and intentions of the whole people of the United States," expressed through all their authorized mediums, judicial and political, ever since the adoption of the instrument, and ratified times without number; and, therefore, the question is authoritatively settled beyond a reasonable doubt.

Here, too, is another mode of disposing of a troublesome "pretence," which is equally curious and decisive:—

"There is one short and decisive answer to all the pretence that the slaveholders cannot be presumed to have agreed to the Constitution, if it be inconsistent with slavery; and that is, that if the slaveholders cannot be presumed to have agreed to it, then they, and not the slaves, must be presumed to have been no parties to it, and must therefore be excluded from all rights in it. The slaves can certainly be presumed to have agreed to it, if it gives them liberty. And the instrument must be presumed to have been made by and for those who could reasonably agree to it. If, therefore, any body can be excluded from all rights in it, on the ground that they cannot be presumed to have agreed to such an instrument as it really is, it must be the slaveholders, and not the slaves. Independently of this presumption, there is just as much authority, in the Constitution itself, for excluding slaveholders, as for excluding the slaves, from all rights in it. And as the slaves are some ten or fifteen times more numerous than the slaveholders, it is ten or fifteen times more important, on legal principles, that they be included among the parties to the constitution, than that the slaveholders should be."

On paper, nothing can be easier than to make such declarations, and to talk of excluding them; but to attempt their enforcement is something altogether different! It is plain that Mr. Spooner's interpretation of the Constitution is either civil war on the one hand, or a dissolution of the Union on the other. What, therefore, is to be gained by it?

Nevertheless, his work is worthy study. It makes about 300 octavo pages, and is sold for 75 cents—very cheap.

AN ADDRESS delivered before the Suffolk District Medical Society, at its Fourth Anniversary Meeting, Boston, April 29, 1853. By HENRY W. WILLIAMS, M. D., M. R. S. R. Printed by request of the Society. Boston, 1853.

A personal acquaintance of long standing with the author of this well-written Address, has enabled us to mark his development and progress, which have been highly gratifying and remarkably successful, especially since he turned his attention to the medical profession, but more particularly to the diseases of the eye. Though still a young man, he has evinced an energy in conquering difficulties, a perseverance in the accomplishment of his purpose, and an ability to grapple with the phenomena of professional science and observation, indicative of heroic qualities, scientific proficiency, and noble enthusiasm. To all those who are in any degree afflicted with ophthalmia, we confidently recommend Dr. WILLIAMS as worthy of consultation; and, in view of the progress he has already made, we are confident he is destined to take a high rank among the oculists of the age.

THE ANTI-SLAVERY ADVOCATE, for June, has come to hand. This excellent monthly has now reached its ninth number, and has well sustained the high position with which it commenced. We have never seen so much important and indispensable information, and condensed in so small a space, as these numbers of the Advocate have presented. The series of articles, in the successive numbers, on the different American sects, is of much value, though room is wanting to present the half of the proofs of the pro-slavery spirit and doings of those treacherous bodies. The present number gives a sketch of the American Baptists, among whom it is stated that 225,000 slaves are owned. The real number is probably much larger. There is a notice of the Society of Friends in Indiana. A brief note on the annual meeting of the British Unitarian Association follows. There is also a very interesting extract from a work, by the historian James Graham, on the Origin of Slavery in America. A spirited notice of the annual meeting of the British and Foreign Anti-Slavery Society may be called the leading article of the number. We have named but a portion of the contents. The whole number is a valuable one, and highly creditable to the good judgment, as well as the noble zeal, of our transatlantic fellow-laborers.

THE SKEIKHAN: Monthly. Devoted to the Emancipation of Mind; the Elucidation of Vital, Mental, and Spiritual Phenomena, and the Progress of Man. Conducted by Brittan and Partridge, New York, 300 Broadway. Vol. III. No. 1. May, 1853.

This is a handsomely printed and ably conducted periodical, full of curious and entertaining matter. The present number has a life-like portrait of ANDREW JACKSON DAVIS, and a graphic sketch of his life.

LOVE, MARRIAGE, AND DIVORCE, AND THE SOVEREIGNTY OF THE INDIVIDUAL. A Discussion by Henry James, Horace Greeley, and Stephen Pearl Andrews. Including the Final Report of Mr. Andrews, rejected by the Tribune. Edited by Stephen Pearl Andrews. New York: Stringer & Townsend, Publishers. 1853.

A pamphlet on a grave and world-wide question, and deserving a careful perusal.

A DONGE. In the Constitutional Convention of this State, last week.

Mr. Oliver, of Lawrence, from the Committee on the Militia, to which was referred the petition of John T. Colburn and others, praying "that the law may be so modified that no able-bodied male citizen may be forbidden or prevented from serving or holding office or commission in the Militia on account of color," reported that "this Convention cannot incorporate into the Constitution of Massachusetts any provision which shall conflict with the laws of the United States, and cannot therefore act in accordance with the request of the petitioners. But, inasmuch as the present organization of the militia of the Commonwealth is founded upon a system of voluntary and not of compulsory service,—a service not contemplated by the laws of the United States,—and as this system authorizes the commander-in-chief, or the mayor and aldermen of any city, or the selection of any town, to grant petitions for raising companies at large, provided the whole number of these companies shall not exceed twenty, and as no defense is in this provision of the law made to color, the Committee believe the whole subject to be within the control and authority of the officers just named. The committee, therefore, conclude that it is inexpedient to act upon the petition."

The petition was referred to the Committee of the Whole, and ordered to be printed.

THE LIBERATOR. LONDON, June 1, 1853. ADDRESS FROM ENGLISH DEMOCRATS. DEAR GARRISON: An Address has been signed, on behalf of the Democrats of England, to the Democrats of the United States, which has been, or will be, by the same mail that conveys this to you, forwarded to Horace Greeley. It is an address from friends of American Negro Emancipation to the publishers of your country.

Without implying any disrespect to the well-intended Address of the Ladies of Stafford House, on the subject of American slavery, it has been thought by many here that an appeal by aristocratic Duchesses was not likely to be received without prejudice by the Democratic men and women of the United States. This Address, therefore, has been signed only by those who could call themselves Democrats.

After the Stafford House Address was made public, a diversity of opinion arose, (not of disagreement with the tenor of that document, but of the policy of the act itself,) and probably this Address would not have been proceeded with, had not Mr. Stowe (who, by the way, knows nothing whatever of this communication) incidentally observed that these expressions of opinion were useful. A far greater number of signatures might have been obtained, had more time been taken to collect them. The brief mode of collecting the names has been this. A copy of the Address has been sent to one person in each of the principal towns, and made received within one week, with a request to the person receiving it to obtain 'about a dozen' signatures of the most known persons accessible to him. These signatures, thus collected, are, in a certain sense, representative names. Instructions were given carefully to restrict the names to those who deliberately thought this form of address might be useful. Many well known and influential publicists here, indeed, refused to sign it, because its tone of reprobation of slavery was not unmitigated. The Address expresses less indignation than a Democrat must feel at Negro Slavery, but it aims to express that measure and circumstance of dislike which may be of real use against the evil sought to be abolished.

They say, in their letter to Greeley, 'We are aware that the power of Congress is strictly limited by law; but we address the members of all the States, and presuming that "where there's a will, there's a way,"' trusting that that "way" will be found.' But it would have been unseemly to urge any particular mode of constitutional action, of which the citizens of the States must judge for themselves.

In the circulation of this Address, the desire of the circulators has been respected, that it should not appear in any English paper until despatched to the Hon. Horace Greeley, editor of the *New York Tribune*; and of the journals of this country, it will be first sent to the Times.

The gentlemen who transmit this Address are the persons who volunteered to circulate it, which they have done among such British Democrats as were accessible to them. I enclose you a copy of the Address. Mr. Greeley has been requested to forward the original to you.

Fraternally yours, Wm. Lloyd Garrison.

[The Address referred to, in the letter of our London correspondent, may be found in a preceding column. We shall soon see what its treatment will be at the hands of American democrats.]—Ed. Lib.

RHODE ISLAND CONSOCIATION. PROVIDENCE, June 29, 1853. FRIEND GARRISON: Last week, there was an annual meeting of the Rhode Island Association of Congregational clergymen, held in Barrington, R. I. On the first day of its session, Samuel Wolcott, of this city, (who delivered the Annual Sermon before your Legislature last January,) presented resolutions, in substance, that no delegates should be sent to or received from slaveholding churches, nor should ministers of any such churches be received into their pulpits or communion. This, of course, produced a rare up, and the Barrington minister declared that he would rather have his right arm cut off, than that such a resolution should be entertained by that body. After a short discussion, they were laid on the table till after communion.

These facts I had from a gentleman, now of New York city, who was present, and was formerly an active member of the above Consociation. At a subsequent session, the resolutions were referred to a Committee, to report next year. Three of the Committee of five are said to be decidedly opposed to such action. The other two (Wolcott and Conklin, of this city) are in favor.

Last evening, (Sunday,) J. Leavitt, of the Richmond street church of this city, in making a statement of the doings of the Consociation, expressly said (I have it from one of the Deacons) that he was opposed to cutting off those churches and ministers to whom the resolutions referred. This is the same church that CHARLES T. TORREY preached to one year, and who was murdered under the laws of Maryland, in a Baltimore prison, a few years subsequent thereto; and whose Committee refused the use of their vestry to hold a sympathy meeting, mainly for the purpose of obtaining some assistance (pecuniarily) for Torrey's wife and family. Their church was burned about a year and a half since. A splendid church has been built on the same site, and two towers, an organ—cost \$2000—and other splendid fixtures, at a cost of \$40,000. Are they not followers of Jesus, the despised Nazarene, who had not where to lay his head? Are they not meek and lowly of heart? Are they not those of whom the world is not worthy? S. W. W.

ANTI-SLAVERY CAMPAIGN AT THE WEST. Extract from a Letter to the General Agent. MARSHFIELD, June 17, 1853. FRIEND MAY: I hope you will be able to send out a large corps of lecturers into the field, when the proper time comes. Especially should the ground be occupied as much as possible at the West. "Westward the star of empire takes its way," with increasing rapidity. A few years will see the power of the country west of the Alleghenies. There is, comparatively, a virgin soil there. Seed is more easily planted there than here, where every thing is crusted over with a premature conservatism. There the truth will not be so likely to be choked by the poisonous weeds of a spurious religion, nor withered up by the simon breath of old Mammon. Now is the time to work. Society is fluid there. It is dry, hard, almost impervious here. The only prayer which seems to be made with any sincerity, in New England, is, "O God, give me money!" While that is the absorbing idea, there will be little room in the heart for sentiments of humanity, or in the conscience for the demands of justice. In such a state, we need not be surprised that Thomas Sims is kidnapped in Boston, or that Dr. Dewey is willing to send his mother into slavery to save the Union. But let us hope that the morning of a better day is dawning, and that the night of slavery will ere long fade away before the sunlight of freedom. Yours truly, N. H. WHITING.

A QUESTION FOR PROF. STOWE. In THE LIBERATOR of June 10th appears an extract from a speech delivered at Exeter Hall by Professor STOWE, in the course of which he says, 'Americans consume very little cotton themselves, and rice and sugar in the United States are of very little importance.' I would ask, Where are the statistics to substantiate such a statement? Where is the American family that does not use cotton? Do not the experience and observation of every man, woman and domestic circle in the United States, possessing funds enough to such a statement? I am willing to 'stand corrected' by any one who shall think it worth their while to convince me of being in error. GEORGE W. SIMONDS.

PARKER PILLSBURY'S LECTURE ON THE FRENCH REVOLUTION. VALLEY FALLS, 5th mo., 18th, 1853. FRIEND GARRISON: I wish to say a few words, through THE LIBERATOR, to the friends of reform, the supporters of truth and right, in those towns and villages where they have an influence in making arrangements for Lyceum lectures, as the season for such arrangements will soon come round.

We had the pleasure, last week, of listening to PARKER PILLSBURY's lecture on the French Revolution, and were deeply impressed with its interesting character, and its importance as an instrumentality for the advancement of truth and progress. The new and better and evidently truer views of the causes and character of that renowned crisis in the affairs of France, especially when presented in the strongly convincing style of the author, and substantiated by historical evidence, are calculated to impress all hearers as sound and rational, at the same time that they show conclusively the inevitable results of corrupt and oppressive government. It is a production which cost much labor and research, and to those who know PARKER PILLSBURY, I need not say its style is one of great power and impressiveness.

I also feel impelled, in this connection, to add, that two years ago, we were favored with a lecture, on Education, by CHARLES C. BURLEIGH, which, in eloquence, comprehensiveness and sound philosophy, far surpassed any spoken or written discourse, on this subject, with which I have ever been acquainted.

When the people learn their true interests, and seek only the advancement of right and truth, for the real good of mankind, such men as the writers of these lectures will be sought, as teachers, in the popular institutions, though now they are 'despised and rejected.'

E. B. C.

LETTER FROM DAVID BROWN, IN CANADA. We have received the following letter, and publish it that the several donors, for the writer's relief, may know that their gift has safely reached him. We have also to acknowledge the further receipt of One Dollar from D. BROWN, from A. M. T., Portland, Me.—

FOUR MILE CREEK, Canada, June 8, 1853. MY RESPECTED FRIEND:—Today I received your kind letter, dated May 21st, containing the sum of ten dollars. [Seven dollars had been previously sent, and acknowledged.] I am truly glad that it has come so safely. It is a very great favor to me of trouble. My heart swells with gratitude towards my heavenly Father, and towards my kind Boston friends, for the timely aid they have afforded us in the days of deep distress. My health continues to improve, and my wife is much better. I can now get her such necessities as her state of health requires. Oh, may God hasten the time when the voice of the slave will not be heard in the land—the time when all men shall be free. I do believe the faithful prayers of the oppressed will be heard in heaven, and God will avenge his own.

Remember me with sincere thanksfulness to the friends of freedom.

Yours, most respectfully, DAVID BROWN.

VICTIMIZED. The editor of the *Nashua Telegraph* says:—

A fellow, calling himself Charles Bryant, called on us on Friday last. He said he was a member of the Mercantile Library Association in Boston, had been off with Pratt's Panorama to California—was 'dead broke,' and wanted money enough to get home. We were so full enough to buy him a ticket—not quite enough to give him money—and sent him along, with a promise to remit the next day. It is needless to say, perhaps, that we have not received it yet. He made very free use of the names of the editors of the *Transcript*, *Post*, *Mail*, *Times*, &c. Can any one of them enlighten us in regard to their friend?

We have no 'friend' answering to the above name and description. We incline to the opinion, however, that the same delinquent recently swindled parties in New York by the same story he told in Nashua, although the victimized party in that city declined to furnish the particulars of the transaction; but he evidently made a richer haul than he did in Nashua.

The delinquent, whose name above given is connected with the Mercantile Library Association of this city.—*Boston Transcript*.

Happening to be in New York last fall, we were accused by this same swindler, who told us the same pitiful story—said his father was an old subscriber to the *Liberator*—and represented that he was anxious to leave for Boston that afternoon, but lacked \$1.50 to enable him to reach home. We gave him the money, (not without strong suspicions that he was an impostor, yet thinking it possible his story might be strictly true,) which he promised to return as soon as he could get to the city. We have heard nothing of him since till now. Ed. Lib.

RUMORED SLAVE INSURRECTION. NEW ORLEANS, June 14. Considerable excitement was caused here to-day, by rumors of an intended rising of the slaves in this city. Information was given to the police at a late hour last night by a free negro, who pointed out the ringleader. The latter, when arrested, was found heavily armed. He confessed that a band of 2500 well-organized negroes had matured a plan to attack the city next day in several points at once, including the powder magazine, the mint, and the principal banks. The city was then to be set fire to, and the surrounding country to be laid in the insurrection. Twenty other arrests have been made.

NEW ORLEANS, 15th June. THE THREATENED RISING OF NEGROES IN NEW ORLEANS.—The story about the intended rising of the slaves is understood to have been greatly exaggerated, and the excitement has subsided.

Several affidavits were made last night against an Englishman named Dyson, in regard to the recent insurrectionary attempt. Dyson for a year past has been teaching a school of negro children. He was accused about two years ago of harboring a negro criminal, and was imprisoned for several months. He then displayed great acuteness and legal knowledge in defending himself. The present affidavits are strong against him as the instigator of the insurrection of the recent attempt. The examination has been fixed for Wednesday next. The 22nd inst.—meantime Dyson remains in prison. If the offence is proved against him, the penalty will be very severe,—probably death.

Imprisonment of Colored Seamen.—We learn that the case of Reuben Roberts against Sheriff Yates and others, of Great Britain against South Carolina, which started off so grandly, has come to a very 'lame and impotent conclusion.' Orders have been received through the British Minister, that further process in the case be discontinued, and that their counsel be paid off and discharged. It is presumed that the British Government became convinced that, whatever might be the decision of the case before the Supreme Court, they could only gain a loss by it; and the greater loss in the event of their winning the suit, inasmuch as it would most certainly have been followed, not by the abrogation of the law of South Carolina, but by that of the reciprocity treaty, on which their complaint was founded.—*Charleston Courier*.

This announcement of the *Courier* may be true, but we presume it does not cover the whole truth. Indeed, since putting it in type, the *Humboldt* has arrived at New York, bringing the following among its items of intelligence:—

The habitual imprisonment of British subjects, (colored,) by the authorities of South Carolina, was to be brought before the House on an early occasion.

Backed up by the powerful anti-slavery sentiment at home, it is allowed to suppose that the British Government will thus subject quietly to drop.

Slave Trade in Cuba.—Notwithstanding all the precautionary measures of the English and American governments to suppress the slave trade, about three thousand slaves from the coast of Africa were landed near Havana, between the 27th of May and the 7th of June. The *Lady Suffolk* sailed from Africa with a cargo of 1300, and lost 300 on the voyage! She went ashore on a Key, near Sagua la Grande, landed her slaves, and sold them for about seven doubloons each. Three other vessels have landed cargoes, respectively 900, 600 and 500. One landed at Sierra Morea, another at Pinal del Rio, and one at near Matanzas.

TERRIFIC EXPLOSION. SEQUEHANNA, June 17, 7 1/2 A. M. The boiler of engine No. 58, which was pushing a freight train up a grade, when about half a mile east of Sequehananna, on the 10th inst., at 4 o'clock, P. M., exploded, instantly killing, burning and scalding a large number of persons.

Five are known to have been instantly killed; among whom was the engineer, Mr. Arnold.

The others were so much injured that it is doubtful whether they will survive till morning.

The son of the engineer was very much bruised and scalded, and it is thought, received some internal injuries. Three others are known to have been blown into the air, and as others are missing, it is thought they shared the same fate.

Catholic Mobs.—Father Gavazzi, the Anti-Slavery lecturer, was assailed by a mob, while speaking in Quebec, on the 6th inst. He defended himself in the pulpit with great vigor, and finally escaped without serious injury, but he had a very narrow chance for his life. Several persons were, however, killed and wounded in the affray. On the 9th he spoke again in Montreal, on the same subject. The mob here also made an assault upon the audience, but were repulsed by the police. Afterwards, the military fired into the crowd, killing and wounding a considerable number of persons, among them several children. Gavazzi has returned to New York.

The number of persons killed or mortally wounded, in the riot in Montreal, was ten or twelve, and about fifty others were wounded. It was also reported that seven or eight of the rioters were killed, whose names had not been obtained.

FIRE AT CAMBRIDGEPORT.—GREAT LOSS OF PROPERTY. On Sunday afternoon last, a fire broke out in Cambridgeport, near the bridge, which destroyed the Cambridgeport Hotel, kept by Thomas Pike, the Bridge Hotel, kept by Solomon Pratt, with the extensive stables attached, the lumber yards of Messrs. Cutter & Crossman, George N. Fisher, and T. P. Leonard, and ten stores and dwelling-houses. The Cambridge bridge also took several times during the conflagration, and was considerably damaged. The total loss is estimated at about \$50,000, of which only one third is insured.

The tent in the Public Garden, near Boston Common, occupied by the Choctaw Indians, who arrived here a few days since, from Mobile, was first from the Cambridgeport conflagration, and the greater part of it consumed.

THE ILLUSTRATED AMERICAN PHRENOLOGICAL JOURNAL. Devoted to Phrenology, Physiology, Mechanism, Education, Agriculture, the Natural Sciences, and General Intelligence, profusely illustrated with Engravings. Every family, and especially all young men and women, should have a copy. Published monthly, at One Dollar a year. All letters should be post-paid, and directed to FOWLER AND WELLS, 131 Nassau street, New York.

Young men about launching forth upon the activities of life, and anxious to start right and understand their course, will find this JOURNAL a friend and monitor, to prepare them for the various duties of life, and to prepare them for the various duties of life. The various occupations will be discussed in the light of Phrenology and Physiology, so that every one may know in what pursuit he would be most likely to succeed.—PUBLISHERS.

THE LIBERATOR, this week, will richly repay a careful perusal. In addition to the masterly speech of Mr. PHILLIPS, (to which we speak special attention,) some valuable communications may be found on our last page. Also, a beautiful poetic tribute to ELIZABETH B. BROWNING, from the pen of SARAH H. WHITMAN, of Providence.

ESSEX COUNTY.—ATTENTION! The annual meeting of the Essex County Anti-Slavery Society will be held in Lynn, on Saturday and Sunday, June 25th and 26th, agreeably to adjournment, commencing at 10 o'clock, on Saturday, June 25th. A full attendance of the friends of the slave is earnestly solicited. WILLIAM LLOYD GARRISON and other speakers will be present. CHARLES LENOX REMOND, President. JOSEPH MERRILL, Sec'y.

THE GIANT CRIME. Elder ANDREW T. FOSS, a clergyman of the Baptist denomination, will speak on the subject of AMERICAN SLAVERY, in Providence, R. I., in AMITY HALL, entrance No. 12 Eddy street, on Sunday next, June 25, at 10 o'clock, A. M., 2 1/2 P. M., and at precisely 7 1/2 o'clock in the evening. A collection will be taken up for expenses. The public are invited to attend.

HENRY C. WRIGHT will lecture on the Reform of the Age, at Plymouth, on Sunday next, June 26, at the usual hours of public service; and at East Abington, on Sunday, July 3d. Text.—'What shall we do to be saved?'

PARKER PILLSBURY, an Agent of the Mass. Anti-Slavery Society, will speak as follows:—Harwich, ..... Sunday, June 25, 7 1/2 o'clock, A. M. and 2 1/2 P. M. and at precisely 7 1/2 o'clock in the evening. A collection will be taken up for expenses. The public are invited to attend.

NOTICE. The Worcester County (North Division) Anti-Slavery Society will hold a meeting at EAST PRINCETON, on Sunday, June 25, commencing at 10 o'clock, A. M. SAMUEL MAY, JR., and GILES B. STEPHENS, are expected to attend. SUMNER LINCOLN, President. A. A. BENT, Sec'y.

MRS. ABBY H. PRICE, an Agent of the Worcester County (South) Anti-Slavery Society, will speak at South Abington, on Monday, June 26, at 10 o'clock, A. M. and at 2 1/2 P. M., and at precisely 7 1/2 o'clock in the evening. A collection will be taken up for expenses. The public are invited to attend.

COLORED NATIONAL CONVENTION. A Call for a National Convention of the People of Color, to meet at Rochester, N. Y., on the 6th of July, 1853, issued by prominent and well-known Colored men in New England and the Middle and Western States. The object is a free mutual conference upon their present condition, and the wisest means to be adopted for their welfare and improvement.

The Call is signed by Rev. Mr. Pennington, Dr. J. McCune Smith, Frederick Douglass, Wm. H. Tappan, Geo. T. Downing, W. H. Day, Prof. C. L. Reason, C. L. Remond, and twenty-five or thirty leading colored men.

Letters and papers for LUCY STONE must be addressed to her at West Brookfield, Mass., until further notice.

'PROGRESSIVE FRIENDS.' THE Proceedings, in pamphlet form, of the Pennsylvania Yearly Meeting of Progressive Friends, recently held at Old Kennett, embracing the Minutes, the Exposition of Sentiments, the Testimonies on Intemperance, Slavery, War, Tobacco, &c., and the Letters addressed to the body by William Lloyd Garrison, Theodore Parker, T. W. Higginson, Cassius M. Clay, and others, are for sale at the Anti-Slavery Office, 21 Cornhill. Price, 10 cents single; \$1 per dozen.

The avails will be expended in the gratuitous distribution of the 'Exposition of Sentiments,' which has been stereotyped for that purpose. Send in your orders before the edition is exhausted.

A semi-monthly Paper, expressly for Children. It aims to attract the attention of children by simplicity and beauty of style, with engravings illustrative of its contents. Its object has been, for eight years past, to infuse into the young mind appropriate sentiments of respect for parents, sympathy for human suffering, and an abiding hatred of oppression in all its forms.

The want of a juvenile paper that shall give a proper direction to the youthful mind in these times of strife for the supremacy of slavery, is felt by thousands who know not of the existence of this periodical. And yet, within the last eight years, it has moulded the minds of thousands of children who have grown up to manhood and womanhood, thoroughly imbued with the love of freedom for all men.

Price, 25 cents per year, single copies; five copies to one address for \$1 00; or \$12 00 by the hundred, per year. Postage in New York State, six cents per year; elsewhere, 12 cents. But in packages of 24 or more, the postage, prepaid at the office of publication, is only four cents each per year.

Specimen number, free of charge, sent on application at the office of publication.

LUCIUS C. MATLACK, Editor and Publisher, 60 South st., Syracuse. June 24 3m

NEW BOOKS. OF RARE INTEREST AND VALUE. JUST PUBLISHED BY JOHN P. JEWETT & COMPANY, BOSTON. OWING to the unparalleled draft upon our resources, during the past year, on account of the unexampled sale of *Uncle Tom's Cabin*, a large number of most valuable manuscripts were obliged to lie untouched in our safe, waiting a favorable moment to appear in print. We have availed ourselves of the earliest opportunity, and now offer them to the readers of good books. Most of them are issued. Those still in press will be published speedily.

THE SHADY SIDE; OR, LIFE IN A COUNTRY PARSONAGE. BY A PASTOR'S WIFE. This volume is designed, in a measure, as a contrast to that charming little book, *Sunny Side*, and we doubt not that it will meet with quite as favorable a reception as that work. It is written in an admirable style, and he who commences its perusal will hardly be able to stop until he has gone through. Price 75 cts.

Count Stuenkel, the Skeptic, and THE CHRISTIAN. TRANSLATED FROM THE GERMAN BY MRS. WILSON. This most interesting work contains the history of the last days of this distinguished man, and the account of his numerous interviews and conversations with his pastor, Munster, through whose instrumentality he was led to abandon his skepticism, and embrace the religion of Jesus. Price 62 1/2 cts.

THE LAST HOURS OF CHRIST, BY W. G. SCHAFER, Missionary at Constantinople. A portion of this most admirably written volume of Meditations on the last hours of our Saviour upon earth, was published some years since, and met with great favor from the religious public. The work has been rewritten, and very much enlarged, and is again offered to the community. It would be a very word in its commendation to those who have read the volume as originally published. To those who love to go to the Redeemer of men, to meditate in the garden of Gethsemane, or upon the mount of Olives, or in the seat of Galilee, this volume will afford a vein of sacred thought. Price \$1 00.

THE TRIAL BY JURY, BY LYSANDER SPOONER. We need not inform the public that any work from Mr. Spooner's pen would be one of great interest and learning—his logical acuteness as a writer, too well known. This, his last, and perhaps his greatest effort, on the Trial by Jury, is destined to create a commotion in the world. Jurymen will learn their rights and duties from it, and also learn to what an alarming extent their rights have been encroached upon. We bespeak for this able treatise a candid perusal. Price—\$1.25 in cloth; \$1.50 in law sheep.

White Slavery in the Barbary States BY HON. CHARLES SUMNER, U. S. S. Illustrated with 50 superb designs by Billings, engraved by Baker, Smith & Andrews. Price, 50 cts. This superb volume in its typography and illustrations, and elegant in its composition, being one of the finest productions of its accomplished author, is offered to the public in this most attractive form, with the hope that thousands may peruse its glowing pages, and from them receive fresh stimulus in their efforts to elevate humanity from degradation and wrong. They will learn from it that in years past, *White Men* as well as Blacks have felt the galling yoke of slavery.

Judge Jay's Writings on Slavery, In one volume, 12 mo., with a portrait. Price, \$1.00. Who has rendered more efficient services to the cause of humanity than the venerable Judge Jay? His collective writings will be among the very best contributions to the anti-slavery literature of the country.

JUST ISSUED, GIDDINGS' SPEECHES. The Congressional speeches of this distinguished and uncompromising anti-slavery veteran, who is still battling nobly with the powers of darkness, complete in one volume, 12 mo., with a portrait. Price, \$1.00.

Philosophy of Mysterious Rappings, OR, THE DYNAMIC LAWS AND RELATIONS OF MAN, BY DR. E. C. ROGERS. A learned and philosophical exposure of the modern belief in spiritual manifestations, showing, most conclusively, that we need not go to the spirit world to account for those things, but that they can all be explained by human agency, and upon scientific principles. Let the believers in spiritual rappings read this able and conclusive work. Price \$1 00.

THE SILENT LAND; OR, LEAVES OF CONSOLATION FOR THE AFFLICTED, BY MRS. H. DWIGHT WILLIAMS. This volume is a compilation from the best prose writers and poets of America and England, of their most beautiful pieces, for the solace of those who mourn the loss of near and dear friends. Price \$1 00.

GERMAN UNCLE TOM, TRANSLATED BY PROFESSOR BUTEN. In one volume octavo. Price 50 cts. The English language has been exhausted in praise of this unrivaled tale; and this translation into the German language we believe will be as popular among the large German population in this country.

BOOK OF 1000 ANECDOTES, HUMOROUS, GRAVE AND WITTY. BY M. LAFAYETTE BRYAN, M. D. There are hours when men need relaxation from the stern labors of life, both bodily and mental. In these seasons, such a volume as the above is a desirable companion, and affords that relief which the mind needs. Price, \$1.00.

Key to Uncle Tom, in German. This work is now being translated into German, by one of our best German scholars, and will be issued soon after the publication of the English edition.

WRITINGS OF PROF. BELA B. EDWARDS, D. D., WITH A MEMOIR, BY DR. PARK. This work, which has been unavoidably delayed, will be issued in two volumes, 12 mo., about the 1st of April. The numerous admirers of Dr. Edwards will hail with pleasure this announcement. The collected writings of such a man are an invaluable contribution to our literature, more particularly when compiled by a ripe scholar as Dr. Park. The Memoir glows with all the fervid enthusiasm of the Editor.

Complete Encyclopedia of Music, BY JOHN W. MOORE, Assisted by JOHN S. DWIGHT, Esq., the learned and accomplished Editor of *The Journal of Music*. This work will occupy an unoccupied field, no such work ever having been compiled before, in this country or in England. It will be a complete Dictionary of all Musical Terms, a History of the Science of Music, from the earliest times to the present; a Treatise on Harmony and Thorough Bass; a Description of all known Musical Instruments, and a complete Musical Biography, containing a succinct memoir of more than 5000 of the most distinguished Musical celebrities and composers who have ever lived. To be comprised in one large royal 8vo. volume, of about 1000 pages, double columns. To be published during the summer.

The above valuable works are published by JOHN P. JEWETT & Co., BOSTON, JEWETT, BROOKS & WORTHINGTON, CLEVELAND, OHIO, and for sale by Booksellers generally.

WORCESTER WATER CURE INSTITUTION, NO. 1 GLEN STREET. THIS Institution is well arranged for the treatment of individuals at all seasons of the year. Terms, usually, for full board and treatment, from 7 to \$9 per week. For out of door treatment, \$5 per week. J. S. ROGERS, M. D. June 24, 1853. 1y

## POETRY.

For the Liberator.  
TO ELIZABETH BARRETT BROWNING.

*O perpetua flori  
Dell' eterna letizia.* L. PARADISO.

I.  
Fair Sybil, sitting in thy 'House of Clouds,'  
Shrined like some solitary star above  
The dull, cold shadow that our earth enshrouds,  
How oft my spirit looks to thee in love!  
To thy 'Lost Bower' how oft, in dreams returning,  
I see thee standing in the sylvan room—  
See the red sun-light in the rose-cups burning,  
And the sweet blue-bells nodding through the gloom:  
Again I hear thy grand and solemn dirges  
To the dim 'Gods of Hellas,' like the breeze  
O'er low savannahs sighing, or the surges  
That wash the sands of solitary seas;  
Then, in calm waves of glory, swells the strain,  
'Christ from the dead hath risen, and shall reign!'

*Ad una vita  
D'un gran palazzo Michel ammirato  
Si come donna dispettosa e trista.* L. FUGATARIO.

II.  
Sometimes I see thee pale with scorn and sorrow,  
At the great palace window, looking forth,  
To-day on plumed Florentines—to-morrow  
Upon stern battalions of the North:  
Sometimes o'er little children bending lowly,  
To hear their cry, in the dark factories drowned;  
Ah, then, thy pitying brow grows sweet and holy  
With a saint's aureole of anguish crowned!  
But most I love thee when that mystic glow—  
Kindling at horrors that abhor the day—  
Sheds a wild, stormy splendour o'er the story  
Of the dark fugitive who turned away  
To Death's cold threshold, calm in Death's disdain,  
From the 'White Pilgrim's Rock' beside the western main.

*O' discendiamo omai a maggior pietà.* L' INFERNO.

III.  
Ay, most I love thee when thy starry song  
Stoops to the plague-spot that we dare not name,  
And bares with burning breath 'th' envenomed wrong,  
Our country's dark inheritance of shame.  
When our blaspheming synods look thee on,  
(Stifling God's law and Nature's noble ire)  
With the cold ashes of dead council-fires,  
That Gorgon Terror chills them into stone;  
Yet, while they dream, another noble heart,  
Serene in Love's great light and woman's ruth—  
A woman loyal to God's living truth—  
Hath uttered calm, clear words, whose rays shall dart  
Like sunbeams through our realm's tattered gloom,  
Till love's own holy light its stygian depths illumine.

SARAH HELEN WHITMAN.  
PROVIDENCE, R. I., 1853.

From the New York Weekly Tribune.

EXCELSIOR.  
Still higher—higher evermore  
Let us ascend—  
The path of Truth, like God's own years,  
Shall know no end.

And ever rise new wonders in  
The light of Truth,  
Her true disciples evermore  
Renew their youth.

Still onward, upward toward the light  
True heroes rise;  
While 'neath their feet the dark domain  
Of Error lies.

Still upward—let no fetters bind  
Thy soul to earth;  
In Truth's pursuit thy soul shall find  
True joys have birth.

Still upward, as the eagle flies  
To meet the sun,  
Let us advance to meet the great  
Eternal One.

In Truth's pursuit, O man, be strong,  
Though foes deride;  
Within thy heart forever more  
Shall Peace abide.

Let Custom's willing slaves bow down  
To kiss the rod;  
Be thou a man, and scorn to kneel  
Beneath her rod.

Heed not Tradition's fables, brought  
From ancient days,  
Though 'neath Religion's guise, and crowned  
With sacred rays.

Shun Prejudice: no light or good  
Her presence brings;  
Ill-omened forms and shadows brood  
Beneath her wings.

Tradition, Custom, Prejudice,  
These three abide—  
Oppression, Wrong, and Fear, beneath  
Their shadows hide.

Rise thou above them; bid thy soul  
Spring forth to light,  
As springs the tender plant from earth  
To cheer the sight.

As sunlight calls the living shoot  
From out the earth,  
E'en so beneath the light of Truth  
The soul has birth.

And as the forests deep and wide  
Spring from a seed,  
E. shall thy soul advance, O man,  
From Error freed!

Then higher, higher, evermore,  
Let us ascend—  
The path of Truth, like God's own years,  
Shall know no end!

EAST WEALE, N. H., April, 1853. H. C. D.

'A MAN OF HIS WORD.'

You may sing of the heroes of yore,  
You may speak of the deeds they have done,  
Of the foes they have slain by the score,  
Of the glorious battles they've won;  
You may seek to eternalize their fame,  
And it may be with goodly success—  
But it is not the warrior's name  
That this heart and this spirit would bless;  
Though oft at their mention my soul hath been stirred,  
Yet dearer to me is the man of his word.

You may speak of the great ones of earth,  
Of prelates, of princes, and kings;  
I doubt not there's something of worth  
In the bosom of all human things:  
But dearer to me than the whole  
Of pageantry, splendor and pride,  
Is the man with a frank, honest soul,  
Who never his word hath belied;

Yes, prized above all that this earth can afford,  
Though lowly and poor, is the man of his word.

THE TELEGRAPH.

Rev. JOHN PIERPONT, writing upon the Telegraph,  
concludes thus—

A hero chieftain laying down his pen,  
Closes his eyes in Washington at ten:  
The lightning courier leaps along the line,  
And at St. Louis tells the tale at nine,  
Halting a thousand miles whence he departed,  
And getting there an hour before he started!

## THE LIBERATOR.

JUSTICE AND LOVE VERSUS MERCY.

It is of the very highest consequence to us to recognize and reverence infinite perfection in the Deity, which of course implies unlimited excellence in each of his characteristics and attributes.

One of these unlimited and unvarying perfections must be justice, to which also many passages of scripture agree, saying, in various forms of expression, that God is just, and that he will render to every man according to his works.

In the imperfection of human speech and action, it is deemed praiseworthy for a magistrate sometimes to substitute mercy for justice. But in every such case, careful scrutiny will show that the word justice is loosely and improperly used, and that the treatment called mercy really comes nearest to true justice.

But under the divine government, justice, being perfect, is not less excellent than truth or love, and never needs to give way to any other infinite perfection.

No one part of infinite perfection can possibly ever interfere or conflict with another.

Our idea of God ceases to be perfect when anything is diminished from his ideal justice.

The government of God would cease to be perfect, if it failed of being perfectly just to each individual, in practice.

Mercy is favor to one who deserves punishment, or not rendering to a man according to his works. Being thus a deviation from strict justice, of course it cannot belong to a perfect God.

What then happens? That the perfect God is unkind, cold, selfish, hard-hearted? By no means! God is love.

But perfect love includes nothing, either in idea or in fact, inconsistent with perfect justice. Each pursues its entire course, and has its full operations in the divine mind and government, without the slightest conflict. God is, and must necessarily be, always loving and always just to every creature he has made.

But here the selfish thought creeps in—What will be the consequence to me, a sinner, if God strictly renders to every man according to his works?

Preoccupied by the hereditary idea, that the church and the clergy are true representatives of Christianity, and thus also by a passive assent to their constantly reiterated assumption, that 'an offence against an infinite being deserves an infinite punishment,' the inquirer shrinks from the supposed results of an application of strict justice to himself, and is now easily induced to believe this second false assumption of the popular faith, namely, that, by inflicting on an innocent person, with his own consent, a certain amount of undesired suffering, God can remain just, without rendering to every man according to his works.

When the unreasonableness of this dogma is urged, the clergy prudently remove it from the province and the scrutiny of reason, by saying—It is a mystery! We must expect that the plans of God will transcend the comprehension of men.

Here they confound together two very different things.

That which transcends reason, by being above its scope and grasp, is a mystery; and there are many such in the religious department of life, as well as in every other.

That which is plainly distinguished to be opposite to reason is not a mystery, but a falsehood.

The assertions that two and two make five, and that two equally infallible popes can make contradictory decrees, are not beyond the province of reason, but are clearly distinguished by it to be false assertions.

Is it any less manifestly false to say, first, that justice is the rendering to every man according to his works, and next, that God can be just, without rendering to every man according to his works?

Whatever becomes of you and of me, poor sinners that we are, God is, must be, and ever will be, perfectly just. But do not let us assume too hastily, that justice in him involves utter and everlasting ruin to us. Let us examine the matter by the aid of that much maligned reason which He has given us.

God—being infinite in power, wisdom and love, as well as in all other perfections, (I take these things for granted, as the most natural and probable of all suppositions)—must have made man exactly as he wished to make him, and in such a way that the purpose of his creation should be certainly and fully accomplished, without the possibility of defeat, either by the perversity of man himself, or the interference of any third power. This necessarily results from the perfection of God.

On the other hand, man possesses a certain amount of freedom, and chooses to use it, more or less, for vicious purposes.

Now our question is, How is the sin which we find existing in ourselves and others to be disposed of, without infringement on the justice of God, on one hand, or his love, on the other?

God has, by various modes and channels, announced to us, as the moral law of his intelligent universe, that the practice of right is not only commendable but beneficial, and the practice of wrong not only vicious but injurious to the doer thereof, and to those around him.

The administration of justice is the fulfilment of this law, or, in other words, 'the practice of rendering to every man his due.'

Justice is, then, a practical demonstration, in the extended experience of each person, that where he has done wrong, he has acted unwisely for himself, as well as unjustly towards others.

Let us assist ourselves in this examination, by looking at the analogy afforded by the material world.

Heat and cold, beyond certain limits, are destructive to the human frame. Since man is occasionally exposed to the destructive extremes of both these agents, the beneficence of the Creator has provided various warnings by which he is admonished to use increased means of protection. First, the sensations of the parts exposed announce them to be in danger. Then, if this be disregarded, disorganization of the extreme or superficial parts follows, with protracted suffering in the cure and loss of the subsequent use of the disorganized parts. Nothing can be plainer than that the pain and privation thus produced are designed, and adapted, to promote the welfare of man. They are carried just far enough to answer the purpose of efficient warning, and are limited to the natural consequences of infringement of the natural laws. This is God's administration of justice to the body.

Is it not highly reasonable, and altogether probable, that God's administration of justice to the soul is conducted on the same principles, and that human history is so ordered that, in the extended experience of the soul, it shall inevitably suffer the natural ill-consequences of vice, and thus have a warning and stimulus to break off from vice? The supposition has certainly this advantage, that it shows the divine justice in constant and harmonious cooperation with the divine love, both always acting, and both alike acting, for the welfare, not only of man, the race, but of every individual man.

It is quite safe to assume, that the moral and spiritual worlds are governed by laws as exact and constant as those which control material nature. This, also, is a necessary inference from the perfection of God. We may, therefore, state both in one formula, thus—No violation of the natural, moral or spiritual laws ever did or ever will fail of its appropriate retribution.

But if this be true, what place is left for mercy? There is actually no place for it, under a just and righteous government. But perhaps we shall see that it is not needed, and that something better occupies its place.

The 'appropriate retribution' for an offence is the suffering or privation which naturally follows it, and thus deters from the repetition of it. This retribution we suppose the Deity invariably to exact, through his whole empire of space, and through time and eternity. Sin, in this world or any other, must and will injure the sinner, whose enlarged experience more and more emphatically teaches him that his real welfare is to be found only in righteousness.

What is called retribution among men has usually another feature, namely, the infliction of some fictitious suffering upon the wrong-doer, to gratify the spite of the injured party. This can, of course, have no counterpart in the divine government. While men are yet sinners, God loves them. This is a necessary result of his infinite excellence.

We may now profitably inquire what is the result, on the large scale, of this exact, unvarying system of retribution.

It has been stated above, as a necessary result of the infinite perfection of God, that he must have made man exactly as he wished to make him, and in such a way that the purpose of his creation should be certainly and fully accomplished, without the possibility of defeat, either from without or within.

The existence of numerous and dreadful evils in the world, of many and aggravated sins in the hearts and lives of men, does not authorize us to despair of the ultimate and universal triumph of good. It is an unjustifiable weakness to yield to such a feeling. Every believer in GOD, every person capable of reflecting what infinite perfection implies, every heart which recognizes, influencing and inspiring its own inner life, and whispering, in a still, small voice, continued aspiration towards Right and Truth, the same stupendous power which sits on the circle of the universe, must feel the calm assurance of the beleaguered prophet—'They that be with us are more than they that be with them.'

The purpose of God, inspired by love, will not, cannot fail; the glory of God, fruit of the harmonious cooperation of love and justice, will be wrought out and manifested in the ultimate welfare of every creature he has made; and every immortal among those countless souls (no Cain, no Judas, nor Nero, nor Curtis left out) will assuredly, at some period of its existence, join the universal chorus of thanksgiving and praise to Him who has led it, by a wise and beneficent discipline, through holiness to happiness.

But, meantime, man abuses his freedom by repetition of error and indulgence in sin.

So much the worse for him. Every step of that error must be retraced, every sinful thought and desire must be intelligently distinguished as evil, and deliberately renounced. Man is free, and can sin, as long through the ages of eternity as he chooses to endure the continuous and cumulative suffering which necessarily attends sin; but, extending equally into eternity, with good superior to his evil, with patience outlasting his perversity, with tenderness unconquered by his provocations, the resources of infinite power, wisdom and love surround him every moment, act upon him through every channel, persevere through every obstruction and delay, and must, as surely as infinite exceeds finite, sooner or later gain the victory.

But, it will be said—Meh die impatient.

This is a mistake. We have already assumed that man is immortal. The body dies, but the soul, which is the man, remains the same. The soul loses nothing by the amputation of a leg or an arm; no more does it lose by the amputation of the whole body. It is, doubtless, a very bad thing for a soul to choose evil instead of good, whether in or out of the body; but the loss of the body takes away none of the powers of the soul, and the latter is, of course, as free to renounce evil and choose good after the death of the body as before it.

God has lost nothing, either of his power, wisdom or love, by the death of man's body. The soul is, must be, just as much an object of his tenderness, just as much within the scope of his power and wisdom, after as before the death of the body. This death, then, instead of being the chief crisis and catastrophe of the soul's life, is merely an accident or circumstance in its history; or, more properly speaking, a friendly usher to conduct the soul to some higher discipline, and greater facilities for improvement in the next stage of existence.

But if the soul has chosen evil instead of good on this side the grave, why not beyond it, and eternally?

To answer this objection, we must recur to some of the ground already passed over.

God made man just as he pleased, and he pleased to make him, to a certain extent, free. He did not wish for machines, which should always go right by necessity or compulsion, but for intelligent beings, who, after having had the chance to try, and after having actually tried, both good and evil, should ultimately choose and prefer the good. We are in the midst, or rather near the beginning, of this experiment. Will any one dare to say that the experiment has failed, or will fail, because he, to whom a thousand years are as one day, has spent six thousand years out of his eternity upon this work, without bringing it to a conclusion?

As every young child falls a great many times before it learns to walk, as God has so constituted him that he can learn this necessary art only after repeated trials, most of which are temporary failures; so in the moral world we must learn, and God has evidently designed us to learn, by numerous and oft-repeated experiments; many of these experiments seem to be failures, because they show that we have taken the wrong track, and yet, being assured by the very failure that this is the wrong track, we are brought nearer the knowledge of the right.

The fruit of the tree of knowledge of good and evil, that is, experience of things hitherto unknown, is not a forbidden fruit. Unless we would remain in ignorance all our lives, (which is certainly not the purpose of the Creator,) we must inquire, examine, pluck and taste of the yet untasted fruits around us. Some one originally learned that corn and apples were good for food by making two experiments, either of which might have poisoned him. He did well to try, taking the risk of injury, and we all do well to enlarge our knowledge of things unknown, taking the same risk. This, be it observed, is a very different thing from choosing and taking that which is already known to be evil. Whoever does this, takes the responsibility of sin, as well as the risk of error.

But it is found that men very frequently take this responsibility, doing that which they already know to be wrong. And here the question recurs,

what security have we that this shall not always exist, and the sinners of past ages and the present go on sinning, and consequently suffering, to all eternity?

We have two securities for the limited duration of sin and suffering, one drawn from the nature of God, the other from that of man.

It results from the infinite perfection of God that he must have made mankind, the whole and each part, for their welfare as well as for his own glory; that he must have foreseen, before the creation, that the amount of freedom allowed to man would not ultimately interfere with this result; and, finally, that his infinite powers and resources must accomplish, sooner or later in the ages of eternity, the very best possible result for man, without being baffled by either his depravity or his obstinacy.

It results from man's preference of pleasure to pain, and from the reason with which God has endowed him to distinguish the causes of these opposite feelings, that—in the light of an experience commencing in this world, and extending indefinitely into eternity, that sin necessarily produces suffering, and that virtue necessarily tends to happiness,—he must, sooner or later, give up the contest as hopeless, shun suffering by reformation, and seek virtue as the only means of happiness. The man who voluntarily sins expects advantage from so doing. This shows him ignorant. However vicious he may be, that expectation shows him ignorant also. An enlarged experience, indefinitely prolonged into the ages of eternity, and always with the same result, must ultimately induce any reasonable being to turn away from misery, and towards the only source of happiness.

But, will God receive him after such protracted rebellion?

It results from his infinite perfection that he must do so, and that he will rejoice to do so. It must always remain, no less than at present, more honorable and more pleasing to the Universal Father to reclaim a sinner than to damn him.

Finally, what is to become of the past sins, which this man, and you and I, committed before regeneration? How are they to be atoned for, or disposed of?

It might just as rationally be asked—What is to become of the hunger you felt before dinner, yesterday, how is it to be satisfied, or what is to be done about it? The answer in both cases is, It is past and gone; nothing is to be done about it, and you have nothing more to do with it. If the old things have passed away, and you have possession of the new, why should you be spending your time and straining your eyes to see where the old things are?

Take an illustration in answer to the above question.

A year ago, your little girl told you a deliberate lie. Finding that she had grieved you and all her friends, and feeling reproach from her own conscience, after suffering in silence for three days, she came to you and humbly acknowledged her fault, promising to try to do better. A week after, under circumstances of great temptation, she repeated the offence, and, shortly after, the repentance and acknowledgment. But she then perceived that on doubtful occasions her word was no longer confidently taken, as before. She felt herself suspected, and felt that she deserved suspicion. She saw the folly of lying, and that she was a loser instead of a gainer by it. She felt also its wickedness, and that it took away her own peace of mind, and the comfort of her friends. She therefore strictly adhered to the truth. Still, for a time, the object of suspicion and reproach, she bore both patiently, proved, as new trials arose, that she was able to withstand temptation, regained, more firmly than ever, the confidence of her friends, and for the last nine months has been a pattern of perfect truthfulness. Now, I ask, What is to become of those two lies? How are they to be atoned for, and what is to be done about them?

I reply, It would be a violation equally of justice and of love for you to address to your honest, truthful little girl a word of reproach for those old, obsolete falsehoods. They are nothing now, either to her or to you, and need never be thought of again by anybody.

So it is of all past, forsaken sin. When righteousness has replaced it in the living, present character, it may pass into oblivion. No being in the universe needs ever to think of it again.

Our great concern, then, is to practice truth and righteousness in the present, and for the future. With the past we have nothing to do, except to let its experience guide us.

C. K. W.

FROM OUR LONDON CORRESPONDENT.

LONDON, Old England, May 20th, 1853.

DEAR GARRISON:

You will see by my papers how HARRIET BECHER STOWE and PROFESSOR STOWE have been received and welcomed here, and that on several occasions, the Professor has addressed our assemblies on the means which exist for putting down slavery. For all she has done and he has done, of course I feel, as the abolition world in general feel, grateful to them, as instruments, and important instruments, in carrying forward that great and good cause. But with my views of religion, and especially of the Christian religion, it grieves me to see, as you will see, by the *Nonconformist*, which I post to you this day, that, standing for the moment, as he did stand, in a position of peculiar prominence and influence, at an important meeting of the Peace Society, in supporting a resolution, he said that we lived in a world which was under the curse of the Almighty for their apostasy. It is to me very grievous to see men of mark give forth such dreadful theology as being the teaching of the meek and merciful Jesus. And it is to the teaching of such theology that we owe the general complaint which our Orthodox dissenting teachers make, and truly make, that our operatives are falling away from them, and will not go to their chapels. It is true that they are so, and because the people cannot, as they used to do, receive such doctrines merely on authority. Men are beginning to reason, and ministers do not as yet perceive that mere dicta are not sufficient to induce even a moderately-educated people to surrender their reason any longer to the guidance of priests. Many of these Orthodox teachers turn round upon the Catholics, and are shouting Priestcraft! Priestcraft! as though the craft did not belong to them; and do not perceive that the people are beginning to look upon them as adopting that cry merely to divert attention from themselves and from their own crudities. They do not perceive that the great change of which they complain is applicable to their own practice, although they have been unconsciously moved from their former course: so far, that they have been obliged to meet a Mr. Holyoake in debate on the question of Atheism—a man who, ten years ago, the priests at Cheltenham caused to be indicted and imprisoned for six months in one of the severest jails in England, and subjected to much personal degradation and privation, for denying the existence of God. He came out of prison confirmed by persecution in the negations of Atheism, preached them, lectured upon them, and obtained so large a following that where-

ever he went, he filled very large rooms. An amazing large room was engaged in London by a large section of the dissenting ministers, and the Rev. Brewin Grant was appointed to debate the question with him, and so large was the gathering, that the room was, for six successive nights, for six different weeks, filled to overflowing an hour before the commencement of the debate, and hundreds went away who could not gain admittance. So extensive was the feeling, that, on a given Sunday, evening, the ministers of twenty-six chapels engaged in lecturing upon the discussion. That discussion has since been printed verbatim, and many thousands of it sold, though at the price of two shillings, which is largely beyond the means, generally speaking, of the operatives here in England. The discussion was between two able men, and is very instructive, doubly as much so, I think, as the correspondence published in your country, and republished here, between Robert Dale Owen and Origen Batchelor. I do not enter into the discussion; it will speak for itself to those who feel sufficient interest to read it; but I name it as evidence of the progress of free discussion in this country, and of the advantage of it, too; for Mr. Holyoake, since he has been at liberty to propagate his opinions, has so far departed from them as to adopt the new name of Secularist, and to seek to sustain his advocacy of the duties of this life, and to show that men have duties, notwithstanding they reject the admission of the existence of God. Having taken this one step forward from his dread negation, I do not doubt that he will be made to go onwards into what I think to be a higher and better knowledge; but, whether higher and better or not, things and principles do not change with mere opinions.

I met an American gentleman the other day, and our conversation turned on slavery. He is a merchant now resident here, who has travelled much, and has evidently seen much and thought much. He lamented its existence, and hoped it would die out; considered it a curse upon the States; thought the abolitionists were fanatical, &c.; and then started Colonization and Liberia, and lent me two numbers of their journal. I read and returned them. I wrote him a note, saying that I thought the plan might be termed a scheme for raising the price of slaves and encouraging slave-breeding in the United States. In reviewing our conversation, I remembered his evident indisposition to follow up the argument; his remarks upon the state of society in other countries, Russia, for instance; and that those remarks were all palliative of things as they are in the slave States of America—they bore an exoneratory tone, and amounted to this:—If we are black in America, society is dark brown in many other countries. The Liberator scheme causes the conscience of many who are slightly uneasy, and who, by joining it, think they are doing something in aid of the right.

How many are the combinations we can form out of the twenty-four letters! And when we reflect on the greater number of men and women who exist, how various their faculties, powers and feelings, and the influence of circumstances, also, ever varying upon each—from the clod-hopper to the poet or the metaphysician—from the idiot to the astronomer—and see how infinite are the shades of thought, feeling and impulse, we have cause to wonder, when we look back for half a century, at the steady progress which society has made. Every step in science is a further revelation from God to his creatures. To reveal is to make known. The word is generic, though it is usually applied to a specific mode of communicating knowledge by God to his creatures. No man, we are taught, has seen God at any time. No man, it is said, shall see his face and live. But, through science, the finite may infer, within the compass of his powers, but cannot comprehend, the infinite.

Look back now at the time and the circumstances under which you were made, on the subject of slavery, to cast your bread on the waters, and to resolve to be heard. Look at the few appliances you then had, and see what you and your friends have done. You and they have made the extinction of slavery a world-wide question. You and they prepared society to receive and feel HARRIET BECHER STOWE'S 'Uncle Tom's Cabin.' The cause must precede the effect; love must precede its manifestation. If the train had not been laid, it could not have been fired; and to you and to them, and especially to those of the martyr age, it is owing that the world was prepared to receive her great and noble contribution to man's welfare. I trust the manner in which the world has received her and her work will encourage the great and good among women to advance the knowledge of truth and human duties, and especially of woman's rights; that they will fix in their minds, truthful little girl a word of reproach for those old, obsolete falsehoods. They are nothing now, either to her or to you, and need never be thought of again by anybody.

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